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Then look above, pray to the Lord;
The message find within His word;
Inspire with love each manly life,
And that will end this warring strife.

VIRGINIA CITY, NEV., Feb. 14, 1900.

A Plea for the Peace Lover and the Peacemaker in an Era of War and Strife.

BY DR. NEWELL DWIGHT HILLIS.

From a Sermon preached in Plymouth Church, Brooklyn.

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"If it be possible live peaceably with all men."

This injunction to peace was given in an age of war. The times were full of tumult. Palestine was overrun with schemers, ambition was rioting, avarice burned day and night. The people were restless and oppressed, and plotted social revolution. Society included but three classes, the poor, who were beggars, the rich, who were sycophants, and the soldiers, who for gold fulfilled a tyrant's will. In a word, it was the era of Nero, who destroyed Seneca, his teacher, slew Agrippina, his mother, and murdered Octavia, his wife. Amidst such conditions, traitors were found in the synagogue and poisoners in the palace, while hired spies knelt side by side with praying Christians. Soon fierce persecution arose. Then the disciples experienced the horrors of the dungeon, the thumb-screw and the faggot. The Emperor began to practise cruelty as a fine art. He clothed the Christian in garments dipped in pitch and tar, and used their blazing bodies to light up his garden party. Outraged, the disciples thought of swords and shields. How could they live in peace with those who came up against them with the sword and spear? Instinct whispered, "Defend thyself"; self-interest urged, "Meet stroke with stroke and storm with storm." But in the hour when persecution was fiercest, Paul urged non-resistance. He bade the disciples meet the spy with pity, meet the jailer with gentleness, meet the executioner with forgiveness, and so heap coals of fire upon the head of each enemy. Misunderstanding this policy of non-resistance, the persecutor whetted his sword anew, or starved his lions to-day, that to-morrow the beasts might be the fiercer for human blood. And when all the instruments of destruction were ready, the murderers leaped upon the non-resisting disciples. Then, indeed, did Christ's followers go forth as sheep amidst wolves. Then did the dove attempt to dwell with the eagle and the hawk. Having pledged universal conquest to these sons of gentleness, Christ sent his peacemakers forth amidst the thunder of universal battle.

NO PEACE BETWEEN RIGHT AND WRONG.

What a paradox is involved in this injunction to peaceful living! "Abhor that which is evil," yet love the evil doer! Maintain peace with thy friends, and maintain peace with thine enemies! What unique contradiction meets us here! History does indeed tell us of a Roman soldier who was conducted to the beasts in the Coliseum, but when the lion sprang into the arena it stopped, startled by the voice of the soldier. A moment later the lion was crawling at the feet of the prisoner

and licking his hands. The event showed that once, while passing through the African forests, this soldier chanced upon a lion who was suffering from a thorn passed through the foot. By extracting the thorn he made the wild beast to be his friend and a pet. And months later he met the lion in the arena! Perhaps there is some basis of truth in this tale that charmed our childhood. Certainly, it is less strange than that such a man as the beloved disciple John should by his gentleness extract the fangs of cruelty from some Nero or some Domitian, monsters these, whose fierce cruelty exceeds that of hungry lions. Nevertheless, good men and true are commanded to maintain peace with all men, while also maintaining an uncompromising hostility against every form of iniquity. But difficult indeed the task. How can Moses, heir to the throne of Egypt, abhor the cruelties perpetrated upon his enslaved brethren, and yet live peaceably with the overseers who abused those whom he loved? How can David, hunted like a partridge upon the mountains and dodging the javelin that King Saul hurls, live at peace with the tyrant who sought his life by day and night? How can Paul live peaceably with the mob at Ephesus and at Iconium—a mob drunk with hatred and cruelty, and stoning the scholar through the streets, and leaving him half dead by the wayside? How can Socrates live in peace with the judges, who gave him this sharp alternative, "Deny thy conscience, or drink the cup of poison?" In a critical hour Lorenzo the Magnificent sent for Savonarola the monk. Ushered into the soft and silken chamber, the dying Lorenzo asked Savonarola for pardon that he might die in peace. But the prophet of God replies that he will give him absolution as his confessor when he has done two things. "Relinquish thy ill-gotten wealth!" When Lorenzo, struck with surprise and grief, nodded assent, Savonarola rose above the prince who lay cowering with fear and exclaimed, "Restore liberty to the people of Florence!" In that hour Lorenzo turned his face toward the wall, without uttering a word, and Savonarola left his presence without granting him absolution. When steel meets flint, shall not the fire fly? And when the prophet of God meets the elegant epicurean who lived for the flesh, is it any wonder that a war of words was heard in Lorenzo's death chamber? There can be no treaty of peace between righteousness and iniquity. Luther cannot live in peace with the Pope who sells indulgences for sin. Cromwell cannot live in peace with Charles, who robs the people of their liberty. Garrison cannot be good friends with men who sold slaves in the market place of Baltimore. For all such Christ's word is, "I have come, not to send peace, but a sword."

THE VICTORY OF PEACE.

But when three centuries have passed by, behold what victories were won by these peace lovers and peacemakers! If Christ abhorred sin and breathed forth words that were like flames of fire consuming men's iniquities, he also maintained peace with Judas, who betrayed his Master, and with Pilate, who tortured the man in whom he said he found no fault. The heart of his divine career is silence and non-resistance, and the secret of the early victories of Christianity is the watchword of the disciples, "Blessed are the peacemakers." If, from the vantage ground of to-day, we recall the early

conflict of Christianity with heathenism, and review the story of how it conquered the Roman world, we shall find that each persecuted Christian, by his courage and beautiful spirit, won over his own jailer and executioner. In his brief study of the neglected factors in the progress of Christianity, President Orr studies the extension of Christianity laterally, in that it reached all the races; the influence of Christianity vertically, in that it affected the different strata of society; and the penetrative influence of Christianity, in that it affected the thought and life of the empire. But when the scholar comes to prove his principles, his story is the story of the influence of brave men and beautiful women who were peacemakers and peace lovers, and believed in non-resistance. "To-day," wrote the beautiful Perpetua, after her trial and conviction, "we are condemned to the wild beasts, and with hearts full of joy returned home to prison." "Call us," said the revered Tertullian, "Semaxii, a name derived from the wood wherewith we are burned and the stakes to which we are bound; this is the garment of our victory, our embroidered robes, our triumphant chariot." Christianity's ripest scholars, greatest orators and profoundest thinkers and sweetest daughters alike perished by sword and rack and fire. "Yet they stood forth," said Cyprian, "stronger than their conquerors; the beaten and lacerated bodies conquered the beating and lacerating marks." At first coarse men and brutal jeered and scoffed at Him who said "Blessed are the peacemakers," but when several centuries had passed, never having unsheathed a single sword, Christianity was seated on the throne of the Cæsars. And so these who loved peace entered into their victory, and beat down the waves of war and strife and tumult. In that hour the tyrant who went forth with trumpet and banners and armed men knelt down in the presence of the peace lover, while the crowned sufferer ascended to his throne and entered into victory.

AN AGE OF WAR AND STRIFE.

Full eighteen centuries have passed, and once more comes an era when peacemakers are despised and brute force is enthroned. So far is mankind from believing in the peace lover and peacemaker that England's emblem is not the lamb, but the lion, and America's banner is emblazoned not with the dove, but with the eagle, with its beak and talons, while Russia's symbol is still the bear. And the measure of a nation's rank among the peoples of the earth has to do with its number of ironclads and its standing army. If we go abroad we find the harbors of Europe crowded with torpedo boats and warships; we find their strongholds bristling with cannon and machine guns. We find that nations stand over against each other like armed fortresses. To-day England, with her forty millions, is at war with a folk that number less than the whole of the population of Liverpool, and by repeated defeats England's pride has been humbled in the dust. In the Pacific our nation has been at war with the Philippines. During the past three hundred days each morning has brought news of some skirmish or battle, and reports of the large number of slain and wounded. In Germany we behold a million young men withdrawn from productive industry and housed in barracks. Every morning they waken to go, not into the factory nor the harvest field, but to shoulder

the musket and drill and study the art of killing men. France, too, for nearly thirty years, has been trying to keep step with Germany in the size of her army and the burdens of taxation, until the whole nation seems about to break down under the grievous burdens of militarism. In all Europe but one nation, little Switzerland, dares to dispense with a standing army, and free all her sons to commerce, the handicrafts, the professions and arts and sciences. And this, too, in a time when all confess that only in rare cases, like the late civil conflict, does war settle an issue. The war between France and Germany, for example, did not settle the question of the two provinces, but simply handed that question forward for other generations to struggle over.

LOW IN THE SCALE OF CIVILIZATION.

But when we have answered that question, to confess the necessity of war itself is a confession of the fact that our age is very low in the scale of civilization, and dwells afar off from the heights of peace and tranquillity. It has been said that there live on earth three saintly things—St. Peace, St. Patience and St. Charity—but there is no hope of meeting the first of the three until you have made the acquaintance of the other two. A statement signed by ten of England's noblest scholars, merchants and statesmen, representing both parties, has declared that instead of charity, through her secretary, she has been guilty of duplicity; that instead of patience, she has put hot haste. Where Englishmen disagree it is not for Americans to venture an opinion. But we must all confess that for the time being a wave of militarism is sweeping over the earth. Our people are drunk with pomp and power and force. We have governors who tell us that progress rides forward on a powder cart, and that unless from time to time wars come in as tonics and we kill a few thousand men and dip our hands in blood, we shall become effeminate.

The wars of Europe have been so destructive that it is as if, at the end of each generation, they have gone forth to lift the fire-brand upon the factories, to loot the temples and to sack the palaces and burn the ships; while in the cathedrals they pull down the carved altars, smash the curios. Enter any gallery of Italy, and the statues of antiquity are without heads, the arms are gone, the limbs are broken, the bodies are cracked; just a few fragments stuck together of that which would have stood forth in its perfect, flawless beauty had it not been for wars that have turned the Parthenon into a fortress, that sacked the glorious cathedrals. Wars have been the flame that has consumed. Wars have been the mildew that wastes. War is the pest that walketh in darkness. War has been the destruction that wastes at noonday. Not Time and his tool, but man and his wars, has made the city a waste and the village a desolation. The era of peace is still afar off!

THE ART OF PEACEMAKING.

What an art is the art of smooth living? Would that our era, founding schools of astronomy and biology, would also found a school to teach the science of peaceable living. For when every other art has been secured and every other science mastered, there still remains the art of so carrying the faculties through life as to make men and not mar them; as to bless men and not blight them.

CHRIST EARTH'S PEACEMAKER.

Hitherto our earth has known but one happiness maker and one peace producer. Passing through life, Jesus Christ loved peace and pursued peace as other men pursue gold and fame. Having made peacemakers blessed, He entered into the kingdom where peace is perfect. Happy the community whose citizens imitate Christ's example and so walk and work and bargain with men as that, without strife, like the silent sunbeams, they bless all who come within the radius of their life. Happy also the church all of whose sons and daughters move through life exhaling benefactions, healing enmities, soothing strifes, being like unto those fruit trees that, filling the orchard with fragrance, stretched their boughs over the garden wall and dropped bounty upon each passer by.

For he who lights the lamp of aspiration in his brother's breast, and never, through quarrels, quenches it; he who meets scowls with smiles, storms with calm, indignity with manly forbearance,—is, indeed, become the Son of God and the architect of civilization. Of one general it is said that his presence, through inspiration and stimulus, was worth a regiment of men. Thus one buoyant, cheerful, serene and self-sufficing Christian man or woman whose personality exhales peace means good fortune to the republic. The real beauty of the Christian life does not appear until gianthood has become gentle, until the man of war has inflected his strength toward peace, until the hero disdains to break the bruised reed or quench the smoking flax. For the man of peace is he who bringeth judgment unto victory.

Text of the New Nicaragua Canal Treaty.

The following is the text of the new treaty negotiated between Great Britain and the United States in relation to the construction of the Nicaragua canal and signed at Washington on February sixth:

"The United States of America and Her Majesty, the Queen of the united kingdom of Great Britain and Ireland, Empress of India, being desirous to facilitate the construction of a ship canal to connect the Atlantic and Pacific oceans, and to that end remove any objection which may arise out of the convention of April 19, 1850, commonly called the Clayton-Bulwer treaty, to the construction of such canal under the auspices of the government of the United States without impairing the 'general principle' of neutralization established in Article 8 of that convention, have for that purpose appointed as their plenipotentiaries:

"The President of the United States, John Hay, Secretary of State of the United States, and Her Majesty, the Queen of Great Britain and Ireland, Empress of India, the Right Hon. Lord Pauncefote, G. C. B., G. C. M. G., Her Majesty's ambassador extraordinary and plenipotentiary to the United States, who having communicated to each other their full powers, which were found to be in due and proper form, have agreed upon the following articles:

"Article 1. It is agreed that the canal may be constructed under the auspices of the government of the United States, either directly at its own cost, or by gift or loan of money to individuals or corporations or through subscription to or purchase of stock, or shares,

and that, subject to the provisions of the present convention, the said government shall have and enjoy all the rights incident to such construction, as well as the exclusive right of providing for the regulation and management of the canal.

"Article 2. The high contracting parties, desiring to preserve and maintain the 'general principle' of neutralization established in Article 8 of the Clayton-Bulwer convention, adopt as the basis of such neutralization the following rules, substantially as embodied in the convention between Great Britain and certain other powers, signed at Constantinople, Oct. 29, 1888, for the free navigation of the Suez maritime canal, that is to say:

"1. The canal shall be free and open, in time of war as in time of peace, to the vessels of commerce and war of all nations on terms of entire equality, so that there shall be no discrimination against any nation or its citizens or subjects in respect of the conditions or charges of traffic, or otherwise.

"2. The canal shall never be blockaded, nor shall any right of war be exercised, nor act of hostility be committed within it.

"3. Vessels of war of a belligerent shall not revictual, nor take any stores in the canal except so far as may be strictly necessary; and the transit of such vessels through the canal shall be effected with the least possible delay, in accordance with the regulations in force, and with only such intermission as may result from the necessities of the service. Prizes shall be in all respects subject to the same rules as vessels of war of the belligerents.

"4. No belligerent shall embark or disembark troops, munitions of war or warlike materials in the canal, except in case of accidental hindrance of the transit, and in such case the transit shall be resumed with all possible dispatch.

"5. The provisions of this article shall apply to waters adjacent to the canal, within three marine miles of either end. Vessels of war of a belligerent shall not remain in such waters longer than twenty-four hours at any one time except in case of distress, and in such case shall depart as soon as possible; but a vessel of war of one belligerent shall not depart within twenty-four hours from the departure of a vessel of war of the other belligerent.

"6. The plant, establishment, buildings and all work necessary to the construction, maintenance and operation of the canal shall be deemed to be part thereof, for the purpose of the convention, and in time of war as in time of peace shall enjoy complete immunity from attack or injury by belligerents and from acts calculated to impair their usefulness as part of the canal.

"7. No fortifications shall be erected commanding the canal or the waters adjacent. The United States, however, shall be at liberty to maintain such military police along the canal as may be necessary to protect it against lawlessness and disorder.

"Article 3. The high contracting parties will, immediately on the exchange of the ratifications of this convention, bring it to the notice of the other Powers and invite them to adhere to it.

"Article 4. The present convention shall be ratified by the President of the United States by and with the advice and consent of the Senate thereof, and by her